

TUESDAY MARCH 19, 1963
Played on May 11 9, 1963

Trudy Bartel
Leo Bartel
Angela Denis
Lotte Karman
Lou Castagno
Nancy Chappell

Robert Schöenholt
Ira Friedlander
Priscilla Saunders
Taylor Morris
Gail Morris
John Owens
Terry Owens

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Who was at the reading? Oh John, I heard your voice, didn't I? You asked a question. So, I assume that all of us in this group have had during the past week some experience regarding Work; that you have made an attempt and that you have seen certain things about yourself. And I am quite certain that if each one of us could really try to relate that, that it would be very interesting. Usually there are only a few who do it. And it is very nice to find out for yourself why some do not do it. You are holding up the possibilities of the progress of other people. I do not mean by that that necessarily you have to ask a question because physically it would be a little difficult for so many. ~~But~~ But the attitude should be that if you were asked that you would or that you had the intention and still have the intention of asking altho you decide not to ask. As long as you are clear about that for yourself, the attitude is correct. If you are trying to avoid formulating certain experiences of yourself during the week and not wanting to put them in words, I think you have to re-examine your attitude.

should be,
 There ~~are~~ at the present time, among you many questions; questions of a different kind because not all of us are in the same state, not all of us are in the same place of development and not all of us face the difficulties that we have to face in the same way. There is, at the present time, something when you become more and more acquainted with yourself and you replace the point of gravity more and more towards the inside, that is, towards your essential being, we all go thru a period of being terribly lonesome simply because we are unfamiliar with what we see.

We do not know we are that. We try to live in some place which is entirely strange to us. We are not used to live from inside out. And, as a result of ~~W~~ork, we lose contacts with the outside world and lose contact with ourselves and we see ourselves in a very strange light. And that unfamiliarity simply produces in us a certain state which is very definitely not agreeable. And, nevertheless, it is a state that has to be gone thru; that we have to face. And that if we do not face it, you might as well conclude that you do not ~~W~~ork enough because you are still identified with your ordinary manifestations. And the question of becoming impartial regarding them has not gone far enough as yet to replace the accent or the point of gravity towards your inner Life. And, maybe for a long period, you will be quite lonesome. And you will not be able to talk about it to other people either because their experiences will not be the same as your own. All that you can say is perhaps they are facing the same kind of trouble and the same kind of difficulty and on that basis you could recognize ~~W~~ork. On that basis you could expect, in a group, to have a certain understanding among each other. And it is only later when you start to ~~W~~ork, as it were, from inside out that you then again start to use your ordinary manifestation. But this time in a different light, as coming from something inside, going thru the manifestations which of course in ordinary life constantly take place. And ~~at~~ the same time you are not, or at least less and less identified with it. You go then thru a certain period in which you recognize again your forms of behavior with which you are quite familiar. But since you are not identified or at least as much as you possibly can be not partial to them, then you affirm in yourself this question of inner life and essential living.

It is a very good place to be because from that time on, one sees real light and possibility. Before that, you go thru a

very difficult period. And all of us will have to go thru it. There is no mistake about that. It is not something that you, even if you would like to avoid it, you can avoid it. It is in the nature of ~~W~~ork. And the only solution for that particular period is that you keep on trying time and time again, even if you do not see any results and even if you feel and you know that you are losing something from yourself and something that you have to lose and you do not want to give up.

Only gradually that you come back. And when you recognize again this one thing, your manifestation with which you always have been familiar in your life, but this time a certain freedom because the motivation for such a manifestation is not on the periphery but it comes from an inside source. There is a tremendous joy which one then can experience.

I hope that we come to such a place. You see, if we do not, we all fail, including myself. That is why I hope so much you will, that you will ~~see~~ realize it, that you will see the necessity of it and that perhaps, for that reason, you will try to ~~W~~ork because if you do not and if I am not here any more, you have a terribly time because after several years you will forget about ~~W~~ork.

I ~~hold~~ you together at the present time. It is up to you now to crystallize and recrystallize in yourself that kind of motivation so that you can continue and so that the ~~W~~ork or the energy you have spent and the wish you have had is not in vain. But that you have something to stand on because from that moment on, of that kind of a recognition of an inner joy, I call it, from that moment on, you will never lose ~~W~~ork again and you will be able to continue by yourself or in connection with others. This is the place I would like all of us

to come to, If we can get there, then it does not matter to me any more.

How does one look, you see, about this question: Facing death. We see it around us. I told some of you about Daly King dying. It is a sad thing of course. All death is. In this particular case it was even worse for some of us who knew him and maybe for some of us who knew about him thru his book. And, it comes. One day he writes a nice letter: Everything seems to be quite alright. Just a little low blood pressure and the next day he is dead. We see it in our own circle. We see it with people who are approaching death. We see it ^{when} ~~with~~ doctors give such people not much more to live - cancer. We know it from our own relations.

And then the question is again: What does ~~me~~ one do oneself for them? Or how can other ~~people~~ help such people? And do they realize themselves that that is what they are facing? How we should be reagrding that, that question, that question that always will come up: How to face death. How can we become familiar with it? How can we see that we die? That we die gradually as we are still alive? And how gradually habits, certainthought processes, certain ordinary rationaliation processes, gradually kill us and prevent us rrom continuing to live, which is the same thing because a mere existence of eating and sleeping is not really sufficient any more. You might say from that stand point, we may as well die. How can we now if we see such a person ~~die~~ and we all do, you remember. How can we then help such a person? By telling them? They will not believe you. By showing them that you are alive? That you take such matters which effect one and which you know yourself prevent you from further living; how you take them for yourself and that way show as an example of how one should be and perhaps how one could be, if the other could understand. Maybe the other could then start to live.

We all must look at this even if you do not like it, even if you do not have or have not had any particular death of your nearest in relation to you. You are dying every day. And you give in because sometimes you do not realize it. If one faces life and if one has in one the wish to continue to live, you know that you face death because everything on Earth is adjusted to the question of dying. And if the Earth is, let's call it, satisfied when we are asleep and in sleep since we do not know, we die all the time.

What is it now that we can do? You can say, "Wake up." Yes. It is an easy word. We forget almost immediately after we have said it. We even start to philosophize about it, saying that there is no present so what is the sense even in trying to wake up? What is the sense even in trying to understand what is meant by simultaneity, at the moment to be present? So, when we already start to forfeit the purpose, that we cannot understand it anyhow, so what is the use of looking for this what is called 'now', the moment of existence? Then what is the sense even trying to wake up because if I wake up and I cannot wake up to a present and I wake up to a memory, I am not awake.

When I wake up, when I make this attempt, it is something that I experience which I cannot at that time and not even later put in words and that I am afraid even of putting it in words and in some way or other, want to stay away from this question of formulating it for myself because I know as soon as I formulate this question of Awareness and the experience, I put it again in a harness. And Awareness is freedom and it cannot be put in any kind of a formulation. And therefore, when I experience it, I can not even say "I am Awake," than only probably by saying as if I will say I and then, having the experience of being awake, probably that

that way I can get closest to really being what I should be. Only much later when I continue and continue with making such attempts that there is a certain state which is maintained and that state I do not describe because I live in a different kind of a level in which I do not use words.

Let's understand this. We are trying to live at the present time on Earth as well as we can. We are trying to aspire to a level, first the level of the planets and then the level of the sun. We can call it another cosmos if you wish but the sun is the only cosmos we can reach. It is not the planets. The planets is an intermediate state. The Boyd Kesdjan has no meaning as such. It is only something that leads up to the possibility of Soul. And the Soul is a new body which links up with the Si Do of physical body and Kesdjan is in between holding them together. So, if I go, if I want to put it cosmologically, from this Earth until another cosmos, it becomes for me a solar level consideration, that is, there where my Soul could exist. And then, only when such Soul is completed, then I would say there is a continuation of my life.

I try to see these things as if during this life time when I have a chance to be awake, that I must make something which will give me the possibility of the continuation of life. If the emphasis is on that, then I will do away with the things that are deathly to that kind of a condition. And when I start to realize if I could live on the level of Soul, what is it in my ordinary life that kills it?

This is how one should look at death. Death means, when I realize it, that I wish to live so it is from an entirely different standpoint from giving in to the fact of dying. It is, as sometimes it is called, a re-entry, an entrance into something; Christianity will call it Heaven. For us, it is the possibility

of developing something which is not in existence; at least not sufficiently, which only exists for a little bit, as if it is already connected with the possibility of physical body to the extent of Do Re Mi of Kerdjan. And the development of Sol La Si of Kerdjan is the beginning of Soul. So that therefore, we want to live in that direction and then try to live as if, in facing death, we are spirited, wishing for life and using death as a means.

There is nothing ^{sad} ~~xxxx~~ about that. It is simply a beautiful thing, to come to the realization that we must do something. And also it ~~is~~ very beautiful that there is a possibility of doing. So that, from ~~that~~ that time on, instead of saying there is nothing that can be done any more, it is just the opposite. It is the beginning of something. It is a new life then and it is based on the realization of what one is. This realization we must face, if we can, every day, young or old, it does not matter. We have to face that we die every day, young or old. We already die when we are very young and we start dying gradually more and more in whatever ~~time~~ time relationship it may be; cells or molecules or the body or that what we even call spiritual life. So, when I face this and when I see it, it puts my life during each day in a different kind of a light. And instead of looking on Earth and looking down on it and remaining unidentified, I start within myself looking towards the possibility of finally evolving, finally becoming free, in fighting that what keeps me and what is death to me, to change it and to make it, you might call it, upside down; that is, that I realize that death is life, like I realize that Kundabuffer is the opposite of Consciousness.

So, for that reason, I say, "If you ~~work~~ work, you are alive." "When you are alive you can speak. Then you can tell and you can become clearer I hope about what you ought to do. And you have

to do something. You cannot just continue to accept day after day the same thing. I am not saying that you do. I am only reminding you that you should not; that is, that you should have towards your life such desire to wish to maintain it and keep it regardless of whatever might happen to yourself or to anyone around you. Tell something.

John Owens: In myself, in my body, I experience when I have a feeling, I experience it in my chest, in my throat, in my face. In my limbs, when I experience a sensation, when I actively sense, I have greater intensity and lesser intensity but I cannot really distinguish where feeling would begin. I do not know whether or not I can actively have a feeling in a limb the way I experience...

Mr. Nyland: You are now trying to define the difference between sensing and feeling?

John: In the limbs in my body.

Mr. Nyland: As an exercise? It is a very difficult one. I explained it once, you remember, how in sequence sensing can be followed by feeling in the same sequence, behind it, as it were. I sense my right arm and I sense my right leg. Now I feel my right arm, in that sequence. You know that?

John: Yes.

Mr. Nyland: The difficulty is that it comes from a different place. Feeling is instigated by solar plexus. If it starts to develop, it comes from one's heart. And, since there is no connection between the two, one cannot profit by the experience of the other. If I could, by means of sensing, acquire in my mind something that enables me to sense, my mind acquires a dexterity of what is required in sending attention to a certain part of my body or even to the extent that my mind can become aware of the totality of myself. It is also a form of attention altho it is in a little different way. But, in any event, the mind develops and has then, in sensing, the possibility of, I call it, a new faculty which simply means that it becomes aware of certain things existing and it does not have to do

anything else. So, the fact of the acquisition of that new faculty of Objectivity is rather simple. All it means is I become aware ^{and} of the existence of my awareness as registered and, as such, it is finished. There is nothing more to be done. It is the relationship between my mind and that what I sense of the body, physically, is simply an ordinary relationship of three different things; one point and another point and a relation between them.

Now, if my mind could tell my heart how it does it... a heart also, and, in the beginning solar plexus, has to acquire a faculty of Objectivity. That is, I have to tell my heart, as it were, that something must exist in its feeling center which should not feel. And it is, right off the bat, a contradiction in terms because my solar plexus, even if it taking place up there in the pituitary gland where it probably is directed from, even if I assume that that could start to develop, it will have to go contrary to its present development. And the situation is quite different from a mind where I have an unused area which is used for objectivity.

So, this is the first problem. I have to learn to undo certain things in my feeling and make that feeling center send attention to something in an unfeeling way. So, the realization is a little bit worse even. I send, from the solar plexus, a certain form of attention, assuming for a moment that I can do that and assuming that there is enough of a wish to feel in my feeling center, not connected with my mind. My mind simply creates the possibility of my feeling to function. My feeling now starts to function in sending a certain form and a part of an energy in the form of attention to the part of my body I wish to feel. This is a communication on the basis of, not only attention, but also having in this attention relationship a return of a

condition which is not only existing but which is moving.

The difficulty is that I have to continue to register a dynamic quality. And therefore, the attention which I send is not only an attention to record, but an attention which has life in it. And separating this part from my solar plexus is the added difficulty. There is nobody to teach. My mind cannot teach. My heart really does not know. And I still know, with my mind, that there is a possibility of feeling attention being sent to a part of my body in order to feel.

Now I introduce something else, that is, I wish to feel a part of my body. This I first have sensed. From the sensation I still have in my memory this time, a clear picture of its existence. Now I introduce attention in the form of life and that part of myself with which I am familiar mentally, starts to function dynamically. This is different because it is now linked up with breathing. You see, your breathing has to help you. It is a means which is quite different in the form of energy from other kind of food and is quite different from impressions. But your breathing, at that time, when it is sent together with the attention of feeling to the part which one wishes to feel, one can then, not emphasizing as it were the air, convey life as air through the attention to the part I wish to feel.

The problem again is exactly the same as sensing. It has to start with relaxation. So, I sense. I go on sensing the next part. I relax my right arm if I want to feel it. Now I make attention from my heart flow with breathing, with air, to that part I wish to feel. As a result, that what I now feel in my arm is as if it tinkles. It is now in a dynamic state. It is alive. And again the realization of that aliveness is that what is registered in my mind, not in my heart.

This is a very, let's call it, a very crude explanation of it. In reality the process is still a little different. But it does not matter. It is quite sufficient for you to have an understanding of this kind so that when you want to feel, you introduce something quite different sensing. As long as you do it on the sensing basis, you will never get a feeling. And you would never have the separation between sensing and feeling. You understand? You try.

Dick Wachtel: For some time now, for years, I have had an experience which occurs periodically, more frequently now. And I want to preface it by saying it is not a result of work. It is an awareness, however, not of my physical body, but of myself and where I am. It usually occurs when I sit quietly and lately it very often results in that it reminds me to wake up, as far as to wake up to my physical body.

Mr. Nyland: When you say, "Where I am", what is this I?

Dick: Where I am physically, where this entity is, such as sometimes it extends quite far. I am sitting in a subway which is in New York City which is in this world.

Mr. Nyland: That is alright. I am only interested in that you say it was not physical and then you say "where I am".

Dick: Let me see how I can clarify that.

Mr. Nyland: You see what I mean? You cannot make that statement unless there is some realization of your existence.

Dick: It's definitely a realization of my existence.

Mr. Nyland: That's right and that is your physical body.

Dick: But it is of my physical body in a different way.

Mr. Nyland: I do not know what ~~xxx~~ different way.

Dick: I am trying to explain it. It is different. I suddenly look at my surroundings as tho I were looking at them for the first time.

Mr. Nyland: That is possible when you look at the surroundings but that does not give you a realization of your own existence. It is as if you are looking out of a window.

Dick: Yes, I know it is not the same as waking up as we speak about it but I want to describe it not for the sake of saying that I have it but how can I use it.

Mr. Nyland: No, the question is what have you got? Because I have to be clear about that first before I can say you can use it for this or that purpose.

Dick: I have an experience, number one. The experience described: I become aware that I, Richard Wachtel, whatever I am, whoever I am, am in a certain place, in a certain place of all possible places. And how did I ever get there?

Mr. Nyland: You are surprized at being there.

Dick: Whereas normally I identify with it and take it for granted and am never aware.

Mr. Nyland: It may be so that you have an experience of finding yourself in a very strange place and you ask yourself, "How did I get there?" But all the time you are talking about yourself.

Dick: Well, it may be a familiar place but it is as tho it was a strange place.

Mr. Nyland: it may be so. It takes place in your mind.

Dick: However, I do not think this.

Mr. Nyland: How do you know?

Dick: Well, at least I do not think... I do not normally associate it.

Mr. Myland: But your thinking is not necessarily your reasoning process.

Dick: My thinkins should not be my reasoning process.

Mr. Nyland: I do not know. Sometimes it should, But, anyhow, in this case it is not. All of a sudden you come to the knowledge, the fact comes to your mind that you are there. It is not reaching you thru ant rationalization that you know of, any formulation that you know of. Let's call it instinctive knowledge.

Dick: I do not know why you call it that.

Mr. Nyland: It reaches your mind. It becomes a fact of an experience mentally that you exist. It comes to your mind that you exist altho in a strabge place and you do not know how you got there, so there is no connecting.

Dick: Well, if I could think about it I would know how I got there,

Mr. Nyland: Oh yes, but not the first moment of the experience. Still, it is something of you that comes to the conclusion that you are there. This is all I mean. You cannot eliminate yourself. Alright? Now, the question is how to use it, how to use that. The fact of the strangeness simply means that you have an opportunity to see yourself in a different light. And, instead of seeing the surroundings which you now consider strange, you turn it on yourself. You see, Here I am. How came I am here? Which is different from here I am in such surroundings. And then you wake up. Alright? Alright. You try.

Robert Viespi : The task you gave me last week worked very well, except in the middle of the week. I guess it was around Sunday. I saw myself slipping because it was an easy task to sleep with. And fortunately I was able to rectify my -?-. It was a very successful task, a very successful week. I do not think tho that it would work a second week.

Mr. Nyland: What? Don't you want to do it for a second week?

Robert: I would rather have something else.

Mr. Nyland: But if it worked so successfully, in the sense of being awake, don't you cherish it as a good task?

Robert: I cherish what it gave me.

Mr. Nyland: And don't you want that again?

Robert: Yes, but with a different task.

Mr. Nyland If I have a pen which writes very well and fits my hand and I use it for a week and say "Wonderful pen", don't you want to use it again?

Robert: No. It may sound silly, but I think I am afraid to use it again.

Mr. Nyland: That is right. That is what I wanted to know. You are afraid that you might not be so successful in the second week.

Robert: Yes, that's right.

Mr. Nyland: Why do you think that?
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Robert: Because ~~the~~ task ~~you~~ gave me this week is very difficult to maintain.

Mr. Nyland: But if the task could give it for one week, it might give it a second week.

Robert: Well, I have to find out.

Mr. Nyland: I know. Logically you cannot get out of it. But your fear may be based on something quite real.

Robert: I think it is based on the fact that it was an intensification of things I have been trying.

Mr. Nyland: Yes. And I would say you try it again. It does not matter. If it does not work, you will know also then the reason why it does not work which, at the present time, you do not know. It is possible the task is too easy.

Robert: Yes, I can see that.

Mr. Nyland And because of that you do not want to do it because you know that an easy task you will forget.

Robert: That is exactly what was happening.

Mr. Nyland: So, you fight that. Do not allow it. The task is connected with being awake. It helps in that sense. If you want to emphasize the desirability of being awake, from that standpoint, anything can serve as a task. If you are afraid that the task is too easy, you have to have the attitude towards the task and say, "It is not going to fool me."

Robert: One more thing about the nature of the task was that I was not limited as to what I could use and I found things thru our the day and evening to use. And that I suppose in the second week, I could perhaps enlarge upon.

Mr. Nyland: I think you can use again any kind of a thing. I do not understand the reason why you want to change, you see.

Robert: Well, I have no reason other than what I said.

Mr. Nyland: Because after all, what is life? If I try to wake up in life, in ordinary life, the tasks are there constantly in ordinary life. If I use the same thing, naturally, that could become a habit. Then it will not help me in ordinary life to be awake. The more difficult kind of experiences I have to undergo in ordinary life, the more the chances are that I could wake up. But what is required is for me to look for the possibility of waking up and, about that, you are a little unclear. You are entitled to use anything but you have to have the wish. You see what I mean? And you are afraid that that wish is not strong enough.

Robert: I do not know if it is that. It may be that. It may also be that this was fine for this week but maybe in the second week it will not be enough against the way I am in ordinary life.

Mr. Nyland: You find it. I am sure you will find out that it is worth more than you think.

Ruth Axelrod: I would like you to give me a task.

Mr. Nyland: You want to wake up, don't you? There will be several times during the day that you think about that. Also, at such times once in a while, you will make an effort. After you have made the effort, write up what the motivation was. Alright? So, you are not limited how many times. Maybe one day will be quite a number of times. If it is already something that is the same motivation the next day, you do not have to write that again. You see? And of course there are a certain limited number of motivations in one's life. So, after a week, you will probably have covered them all. Alright? It will help you.

Terry Owens: Mr. Nyland, everything in the past three days has undergone, the process of work for me has undergone such an astonishing change. I can be serious and I can be awake without being grim and being pushed by... you know, and it is incredible. I wanted to ask two things about it. One, today my mind started to work about it and it seems to me maybe it is a little bit suspicious that it is not that kind of a struggle. Maybe I have just gotten after all these years an association that it has to be like that. The other part I want to ask was if it was terribly unrealistic for me to believe that I could always keep this.

Mr. Nyland: That is unrealistic. After a little while, it will leave you. But the memory of that will remain, which is a big thing.

Terry: I can't bear the thought of that.

Mr. Nyland: That is alright. It will leave you.

Terry: It must?

Mr. Nyland: Hold on to it as much as you can. It will come back quicker.

Terry: What will make it leave?

Mr. Nyland: Ordinary life. There is a certain form of energy which goes in that direction and which because of an accumulation, you had quite a bit. All of a sudden, it changes into, instead of a pushing, into an insight. It is sometimes as if such energy crystallizes out into a condition, not as a force. But the crystallization, as a condition, is simply the energy in a different form. And, because of that and you being effected, you are uplifted or changed into a state in which you hardly recognize yourself. It is based as if that kind of crystallization puts you on a pedestal. And you see certain things you have never seen before. After a little while, the attention decrystallizes, and that is the law. It will not stay because it is an unusual ~~sensation~~ state for a condition on Earth.

I will tell you what it changes into. It is a shifting of the balance of an equilibrium. It is by the crystallization, one moves a little towards the sun. And the adjustment is made at the time when the move is made by an equivalent going the other way. And then a new equilibrium is reached on that basis of

wherever that crystallization takes one. After some time, the law requires that there are no crystallizations in an equilibrium. It is a dynamic, constantly dynamic, flow. And anything that is in that way insoluble, disappears. Then again one ~~is~~ has exactly the same problem on a little different level, as it were, or a little different place, a little bit more to the right. And exactly the same condition exists. In relation to that what has happened before, the conditions are of a different measure. In relation to the conditions as they are, they are exactly the same.

This, by the way, Johnny, answers your question. An impression for a Kerdjan Body is also 1/10,000. The the impressions, as we know them, belong to the physical body. If I am on a level of Kerdjan, level of Soul, I have exactly the same relation, ~~that~~ in relation to what I am. I have no knowledge of anything below unless I look at it. Or, whenever I am below and I look up above, then I also see differences. So then I change from 1/10,000 to three seconds, whatever it may be. But I never can apply the three seconds as if I am in Kerdjan. In Kerdjan I have an impression which, for me, in Kerdjan, is 1/10,000. You understand? You understood his question?

Terry: Yes.

Mr. Nyland: That is the answer. That is where the flaw in his reasoning is.

Terry: Isn't there a flaw in Ouspensky?

Mr. Nyland: Ouspensky does not say it really.

Johnny: My question was the fact that, speaking from the point of view of physical body, that is, if I compare the absolute length of its life with the absolute length of the life of Kerdjan Body and then Kerdjan Body would have twenty four hours.

Mr. Nyland: If you compare the two. Yes. That is right. The comparison is correct. But if you are on Kerdjan, you have to use Kerdjanian measures.

Johnny: But then how does the forty days come in?

Mr. Nyland: Which forty days?

Johnny: After a person's death.

Mr. Nyland: That is different. That is still physical body. Forty days do not belong to Kesdjan. The forty days are the ties of the physical body to Earth. Gradually Kesdjan, whatever exists, loosens itself from that. The forty days do not belong to Kesdjan than only as a means of getting rid of Earth. And gradually, during that period, the bonds, that is actual bondage, the ties become looser and looser. Finally, Kesdjan can be free. Kesdjan is a certain density. It cannot rise unless it is loosened ^{so} from what now ties it to Earth. During the process of forty days, there is a deterioration on the bonds and the bonds destroy gradually, are destroyed, and take on a density equivalent to the Kesdjan. When it is ~~not~~ equivalent, Kesdjan leaves. Then the forty days ~~xxx~~ belong entirely to the process of the destruction of Earth, destruction, deterioration, going down the scale in whatever the breaking down of the products and so forth.

But keep in mind that when you talk about one level, you are subject to the rules of that level. If you are on another level, you have other rules. If you compare the two, you can say, "From one level to another, I have a relation." But you can never use the tools belonging to one level for another.

Now, regarding the equilibrium. I shift over a little bit and in that state of equilibrium I am again facing the same kind of problem of wanting to wake up. But, since I have moved towards a different side, I ~~amxxxxx~~ now subject to another law; that is, that I do not have to ^{repeat} ~~xxxxx~~ myself as much. That is, the length of time necessary for the repetition before a moment of realization comes again, is now shortened. And that is the hope. You see? So, it is not entirely without hope. Quite definitely with hope. And in that, the hope you have is simply based on the memory you

have had or whatever you can recall. That was the second part of the question.

The first part is simply accept it. Be very happy. Almost as if you do not know what to do with it. Because, you see, if one wakes up and returns to Earth simply as being awake, then, on Earth all manifestations become available without losing the state of awareness. This flexibility, you might call it, a manipulation of all possible manifestation on Earth, comes then because I am not living on Earth. I am living ~~in~~ at another place and I operate from that place. Sometimes it is called essence. Sometimes it is called Kerdjan or even higher emotional center. So, continue, continue.

May Ripps: My experiences in work at Brewster opened my eyes to manifestations about myself that I had forgotten about and I guess I had closed my eyes to it for a while. And I do not know whether this is part of chief feature. I really do not know except in thinking back I do know that it has effected me all thru my life and it comes back again in work. In this case it seemed to be the question of discontent. And I saw how it rose up in connection with trying to work and how it rose up each time in my life at different times.

Mr. Nyland: You rebel?

May: I rebel. I would say it is more always dissatisfaction, always seeking something that I do not have, not wanting what I have.

Mr. Nyland: But you rebel against conditions where you are as they are?

May: I do that.

Mr. Nyland: If you see it as rebellion, there is something alive.

May: Well, I tried to think about this and how I could use it. And as I started to feel myself sink, I do not sink so far; how I could use it for work.

Mr. Nyland: You cannot use it with your mind.

May: How I could not let it effect me; how I could see it more clearly so that it does not effect me.

Mr. Nyland: If it is a rebellion, discontent, it is alright. It is a good word. It is a feeling, isn't it?

May: Yes.

Mr. Nyland: And, of course, you dislike; that is, your rebellion is based on: Why is it? Why has it happened to me? Why should I experience this which I do not like? It is entirely a feeling question. If your mind tries to talk to your feeling it will not do any good. Probably the feeling will tell the mind to get out and even be more fortified.

So, what one does in a case like this: I establish something outside of the feeling. It belongs to me just the same but it has nothing to do with feeling. I establish a relationship between my mind and my body. This my mind can do because it has nothing to do with criticizing the feeling I have. I leave it. I am in that state surely and my feeling produces in my body also a certain condition, an expression of my feeling of the condition of my body and sometimes activity, whatever it may be. My mind says now, "Instead of simply acknowledging that fact, I will give it something to do." My mind starts now, not only observing what is, but makes the body function in a very simple ordinary physical way. You see, it gives it a task. And, by doing that, it really does two things. The first is: It establishes a balance in myself as if there is a bridge between mind and body as against a feeling. So, it balances the triangle of the three centers. In the second place, it establishes a relationship between mind and body, making the body do certain things which then, because of the mind dictating it, becomes under observation. One becomes aware of that and you take away the opportunity for the feelings to express themselves.

May: Then the feeling will disappear.

Mr. Nyland: No, it will not disappear. It will be there but it will not do harm. What is required^{is} for the feeling not to do any further harm because the feelings are a very strange kind of a form of energy and if you do not give it an outlet, it is going to blow you up. It will create psychological difficulties. There is no

doubt about it because the feelings are quite real in that sense. They are based on experiences. It is based on something that is perfectly legitimate and your feeling center is fulfilling a function of feeling, negative, positive, it does not matter. It is in action. So, the thing is that I take away the play ground of the feeling by having the mind take over. The body is under observation. I become aware of my body and it is in this state of awareness that the energy of my feeling will go in a different direction. It will then be used for the building of Kwsdjan.

You remember when I talked about the bridge or rather the line dividing unconsciousness from consciousness. The feeling energy goes in to the second body and overbridges its Fa. So, it is a very useful effect but you have to be awake because, if I am not awake, then that gate is closed. The gate is at Si Do of my physical body. When I wake up, I open the gate. Then, because I open the gate at Si Do ^I ~~and~~ receive more freedom in Si Do. And the energy flows thru into a different kind of a sphere, a different kind of body, my Kwsdjan.

So, it is not only a question of trying to wake up. It is a question of, at the same time, giving the body something to do under the management of my mind. Then it is quite useful. One never should really forget or try to deny the existence of such feelings, usually called negative. They are quite useful but you have to know how to use them.

May: It is strange that they were submerged in me for so long.

Mr. Nyland: But you see May, what will happen more and more is that many things that have taken place many years ago and were covered, at the present time ~~will~~ are getting less and less covered. Or rather, what takes place, they become translucent. On account of work, such coverings lose their opacity, translucent and transparent both. That is, things can penetrate and things can flow

~~thru~~ out thru it. And, in that way, that what I never really remembered any more because it never came to the surface will come to the surface now. And the strangest things that whenever I recall something that may have taken place in early years, all of a sudden seems to be there and I do not know how it was loosened up. One is... the body with all the functioning is like a wall. A wall that has been built quite firmly with cement and plaster and it is a good solid wall. And, as far as humanity is concerned, ~~then~~ there are many people who are solid walls in the community. To work, I have to have a crowbar. The crowbar is ~~the~~ applied from the outside. This is my objectivity. It is something that does not belong to my body. For that reason, it is a crowbar. It has strength. It has to have a fulcrum. That is, it has to have a point where I can start manipulating it and try to work on the wall. And I work on the wall in order to demolish it. It is a very definite purpose, otherwise I would not use a crowbar. And gradually one little stone and another little stone falls out. These are habits. Gradually, certain things that were covered by the cement become exposed. Those little things that I had as impressions when I was young and now I see them. And, as the wall loosens up more and more, there is more ~~and~~ freedom among such things to move around and they come to the surface and again disappear. And when I see them I say, "That was me when I was seven years old."

It is this study; the demolition of the wall and the rebuilding of it afterwards of the same material, not using a crowbar but using a trowel and new cement.

Gail Morris: Mr. Nyland, about three weeks ago I came to you after the evening and made a task for myself with the children to try to make a whole -? as I approached each morning. And, as I told you later, that did not work. The whole task went the way of all the ~~the~~ tasks I have had over a period of, I would say, almost three months, which began failing (OVER)

with my last task to get up early. And I finally did not report once on that task. And it seems like during all these months I would come to a meeting and either I would be motivated in some wrong way. And I realized to ask for a task but it was not a wish but from some feeling of guilt that I should be doing something. And consequently I would immediately even forget about it. And I think, since the time and even before the time I asked you for the task with the children which I think also came from the wrong place, because of things that happened before that, I was beginning to realize how the guilt was interfering and what I should do and what I should not do. And since that task, I think for the first time, I have had a taste, a very slight taste of Objectivity which was, of course, not simultaneous with the thing. And I experienced that several times lately, never simultaneously, but being able to look back and see what I have been doing when I usually would be wringing my hands over myself. And somehow, just being able to see that. And it is something that I think I could work with now if you could help me in some way that...

Mr. Nyland: You know, if one understands or tries to understand the present, the concept of simultaneity, I must see it as something that is inbetween past and future. And the problem is always to see it as past and future being brought together. So, when a task gives me, by memory, a certain insight into how I have been, it has to be compensated by something that I anticipate because I know how I will be. So, there are two things to it. If I cannot do it at the moment, to be awake, I can, as objectively as possible, see myself how I have been and also try to see if I could avoid that same kind of a situation when it comes to me again in the future and, as it were, I see it coming. So, I anticipate a condition in which I will be like that, having now the knowledge that I have been like that in the past and perhaps a little critical about it. Certainly, I judged it from the standpoint of Objectivity or not, not simultaneity. I come to the simultaneity by introducing this possibility or that what might happen on the future as if I then try to be awake while I experience it. Now this I do many times. The memory and the future, so that I become familiar with myself having done it or going to do it that way and you will see what happens; that immediately, from the memory I will have the future already and in the future I will remember the memory.

By continuing this, I bring the memory and the anticipation closer and closer together. I will reach a point at which they join. At that point, I am ^{2.}Awake.

Gail: What I do not understand is you way when I anticipate...

Mr. Nyland: You remember what you were. You have seen how you were in what condition. You know the conditions are going to happen again. You will be in that kind of a condition. You will then, based on your experience, know how you will be. You will meet that future with a knowledge of the past. In the past, having introduced as much Objectivity as you can, you will now try to avoid being as subjective as you were or have been. One keeps it constantly on the tip of ones tongue. You do not formulate the word as yet. But it is there. It is there in the form of something that belonged to you and again will happen to you. At the moment of simultaneity, you will pronounce a word. You understand what I ~~mean~~ mean? You try it.

Gail: But the anticipation does not mean... I thought first you said I should not do.

Mr. Nyland: Oh yes, do. Yes, it is the only way by which you can make it into a past which becomes useful. Do not think about it. And not to always do and gradually with doing, an awareness will come when you link it up.

Lou Castagno: I would like to report on the task I had the previous week, this past week. Part of the task I found impossible to do this week, the part of planning a conversation, leading around. The physical part I was able to do but, in doing, in executing the task, I, seeing the conflict that my mechanicalness presented, my reaction to that ~~was~~ was such that I would have rather failed the task and wakened up than to just carry out the task.

Mr. Nyland: How is that Lou? Because failed the task and wake up, if the task is to do the task and wake up...

Lou: I was not able to do both except twice.

Mr. Nyland: Both what?

Lou: The task and wake up.

Mr. Nyland: When doing the task and not waking up is not right, you realize that. So, if you have a ^{choice} ~~chance~~ of doing the task and not waking up or not doing the task and waking up, what would you prefer.

Lou: I would rather not do the task.

Mr. Nyland: But wake up.

Lou: I fell into the trap every time,

Mr. Nyland: Why couldn't you wake up? Everything is set. The stage is set. You have the thought about being awake. You have a thought of the task. Only you do not do the task but the stage is set for the performance of being awake. What do you care who even sets the stage? In a task the emphasis is constantly on the result. That is, the state in which I will be when I perform the task or have performed the task. The task leads me. It is not ^a ~~the~~ only thing that is a means to an end. The end is to be awake. If it does not end in that, the task is of no value. It is an exercise in acquiring dexterity. But I do not need that in ordinary life. All I wish for the task is to bring me to the point where I will drink water. Not anything to lead to it. So, if I have a choice at the moment, if I do have a choice, that is, if I think about it, if I have a choice that I can leave one thing alone or another, I will choose being awake. And then, all it requires, altho it may be a very small amount of energy that is there, but all that is required is to wake up. Supposing in the midst of that kind of a thought process, you happen to think about the task and the connecting link of being awake, why don't you wake up then?

Lou: As I said, I was only able to do that twice.

Mr. Nyland: But Lou, I do not understand that whenever you think about it, you cannot wake up for that one moment.

Lou: I always got involved in the subjectivity of what it was.

Mr. Nyland: But do you really think about it? Is it just a passing

thought or do you give it a little place?

Lou: I put a great deal of intensity.

Mr. Nyland: Yes, exactly. And I am quite certain that at that time you could have wakened up. Lou, as we talk now, can you be awake or make an attempt of being awake?

Lou: Yes.

Mr. Nyland: We are talking about work, you see. And every time it will come to you to wish to wake up, then wake up. And you will say something and you will start and you will during that when you say something, the thought comes of being awake. You change it. You are more awake. It may not be such intensity that you say all of me is awake but at least I approach a state of, let's call it, twilight. And it can happen time and time again in a conversation. If that is a thought that is with me, the thought, then the task is there, the thought of being awake must be associated with it. I do not lose it, And I cannot afterwards say that I have^{not} done. I can say it was very difficult to maintain it or the period when I actually tried to wake up ~~there~~ I had great difficulty and there were so many obstacles or my subjectivity at such a time tried to prevent me. You understand what I mean? Alright. You try it.

You try that much more of almost, I would say, being satisfied for a little ~~moment~~ while with the little moments of being awake. It is better than nothing at all. I do not say it is right. I think it is worth more to be intense only twice or three times a day, really to wake up, to make that attempt as if your life depends on it. But if I cannot do this because I may be disturbed and I may have many subjective things, or worries or whatever I am engaged in that prevents me from doing that, it is better than to have crumbs instead of a whole loaf of bread. It will be something to eat. You have to look at that what is being fed, your I, that you are responsible for keeping it. And you cannot afford to let it for a

little while simply die more or less. The crumbs are the breathing for that I. Going to church is like giving it good solid food. It is a ~~xxxx~~ different kind of food, like the crumbs are a little different kind of food; they are not as yet impressions for that I. That is different. Impressions are understanding. They form for that I the necessary requirements. They are, those impressions, ~~in~~^{for} the development of the, let's call it, Kesdjan. You see what I mean? Good.

Tony Price: Could you give me a task?

Mr. Nyland: You are going away. Every other day, Tony, in the morning, for half an hour, be quiet, collect yourself, think of the day, what you want to do, make a good place. Try to make it in such a way that one event or one experience will be sequential, that is, follow one after another if you possible can plan your day like that. Then try, during that day, to fulfill it. At the end of the day review it quite honestly, why you did not do what you set out to do or thought you could do in the morning. Alright? Every week you give me a little resume of that, not much, just a few lines is enough, but, at least, to help you to formulate what were the difficulties involved in this kind of a task for you. Alright? I will answer you. Continue it for at least two weeks. Good Tony.

Helen Krabbe: May I have a task Mr. Nyland?

Mr. Nyland: Many tasks tonight. Do something for your sister. Try to think what would help her at the present time. You know enough about her. Force yourself to think what would you, in her position, like to have received or to receive. What would you like to create for her, for her ~~xxxx~~ good and in how far can you create it? What can you do towards that? Maybe a book, maybe a good letter, maybe fifteen minutes quite honestly and seriously think, with a certain

possibility as if you send it to her. Regardless if you believe that it can or cannot be done, it means for you to be in a state as if you are sending. You know, a radio station never knows how many people are listening. All it does is to send. I do not think that the sun has any idea of how many people there are on Earth but it shines with, or without heat - huh, Johnny? You do this for your own state. In that you remember why you do it. Your sister at that time becomes incidental. She becomes a means for you to be awake. Three times a day.

Alice Watson: You often say to intensify waking moments. But I do not know how to intensify.

Mr. Nyland: Oh yes you ~~am~~ know. Certainly. Supposing you talk and you are awake and you hear your voice, you introduce a little emotion in it and then you be more awake and then you let the emotion gradually drain out but slowly. Extend it. The beginning of course of such a thing is enunciation. Gradually, it becomes like a speech. The formation of all the words, the way you want to form them and lengthen the words and ~~ya~~ hear yourself. Then you intensify and at the same time...

Alice: Would that intensify the feeling?

Mr. Nyland: Not the feeling, it will intensify your awareness. You use the feeling to give it a new dig as it were.

Alice: What's what I did not understand, where feeling enters into it.

Mr. Nyland: try to intensify what you say. Yes, impossible. You know what I mean?

Alice: I think I do.

Mr. Nyland: Yes, that is it. So do not do it but do it when you are alone. Alright. And hear even to such an extent that sometimes the walls starts to reverbrate.

Alice: Yes, that is where speech is concerned but what about...

Mr. Nyland: That is enough. If the speech helps you to be awake, be glad. Afterwards you can use ~~any~~ ^{many} other things. Speech is

sometimes the easiest, that and movement. The other things, facial expressions, one is not so easily aware of, posture one is not so easily aware of, gestures - yes, you can. But that already takes, let's say, when you are in movement and sometimes surely your face with the expression on it, and particularly the posture ~~xxxx~~ one takes on, all of that will go together. But that ~~what~~ ^{not} you can hear, that you can make extend. You can ^{not} extend a posture very easily. You see? So, you select out of the forms of behavior the kind of things that are a little bit within reach and you use them in order to talk you know, that way.

So, different tasks. Every person who has not asked for a task has a task this week to make one for themselves. It does not matter what task you will give yourself and I do not care if you report on it or not. The idea of a task when you report on it simply means that it becomes property of everybody else. And therefore also when you ~~ask~~ ask for a task in public, you are a little bit more bound to do it and you would be ashamed if you did not do it and had to report like that. But we are a little bit past that particular point, I hope. Because, if I realize that it is necessary for me to wake up, I also will give myself a task and I will in all silence and quiet do certain things that I know will be helpful for me to be ~~Awake~~. But again, when I give myself a task, I have to be very honest because the task that I give myself I cannot change. So, I must make sure that when I give myself a task that I will fulfill it. And I cannot, in the midst of it, change horses, you know. It has got to be that. If I make a mistake that the task is too much, then I know for the next time that I ~~xxxx~~ ^{should} have a little easier task for myself. But when I set out, I have a task, I must do it. And then, do not report but for yourself know if you actually woke up more. That is, if it helped you. If it does not help you, do not use such tasks. Do

something else. Stand on your head. Wear a hairy shirt. Be reminded. Like at other people who you dislike. Associate with them. Put pebbles in your shoes. Walk on your knees. It does not matter, provided that the result is that you are much more acquainted with yourself and you see yourself in the way you are, in everything you do, your habits, the way you behave, during the day, all day long. Your behavior is always with you. Why can't you be with your behavior?

If you wish, I am quite certain you can do more of it during each day. A task belongs to it. You see yourself in your habitual way of behaving and you see, let's say, you are nervous and you make all kind of movements or postures that belong to that kind of state; come to yourself. Be yourself for one moment. Sit down quiet. Do not let constantly such things which are undoubtedly habits of some kind or other which you have acquired. It is an acquired characteristic. It is not your type. It is not something with which you were born. It is something that you have acquired during your life time; a sociological habit let's call it. Such things you can gradually make disappear but you have to work for it. You have to take the time off. You have to tell yourself, "No, no, not this way." Wait a minute. Hold on and then go into work, into your daily task again, but slowly. If it is a task that has to do with your behavior form, if it is as a task that has to do with collecting yourself which is not entirely a form of behavior, but it is a placing of your hear, your feeling in a certain way, such a task, when you are finished, you are finished. You go back immediately to ordinary work. Those are two different things. If a task has to do with your physical behavior, you can go gradually back to ordinary life. When it has to do with a feeling question, and sometimes a mind question, then you have to stop short like this and go to ~~xxx~~ ordinary work. This is the only warning I want

to give you when you select a task because it is not right for yourself to let your feeling, as it were, gradually drift back into another atmosphere. It is not right, You remain the dispenser of that kind of energy. With your body, it is much better to go back gradually into ~~it~~ and try to hold what you have obtained in doing the task.

Let's try to wake up. Make up your mind. All of us make up our mind that we try to work something for the sake of further understanding. For the sake of helping each other, but mostly for the sake of helping ourselves and by means of that, establishing among us that kind of a level on which ideas can continue to live so that ideas do not die and that the ideas are not reformulated wrongly or misunderstood. X

There is a task in a general way, to remember what is true regarding work and to adhere to that and to be very simple about it and not to allow anyone to have all kind of goofiness about the interpretation of ideas which they do not understand. Ideas are simple to understand, in just a few words. And there is no difficulty in understanding a word, as I have said many times, impartiality. I may have difficulty with simultaneity but I have no difficulty whatsoever by observing without identifying. That I can understand very very well. And this is constantly the aim of work. It is not a philosophy. It is a task to do; only then I could be called a man if I do that. Even prayer has to lead to doing. It cannot stay in a state of communion. When I commune, I pray to the Father with the aid probably of that what I understand as far as Christ is concerned, motivated by the holy spirit, the Holy Ghost. And then that in me is fused into one when I go out and start working, as it says in the Bible, "in the vineyard". I work, I do not keep on praying to God. So, whatever you can do,

whatever you possibly can do, whatever you feel you can do, regardless of your difficulties, face them and then do. Good night everybody. I hope we can see each other again next week.